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ISRAEL'S *Guardian*:

A

Thanksgiving-Sermon

PREACH'D

November 5, 1714.

In Commemoration of

The Deliverance of this NATION from
the *Gun-Powder Plot*; and the late Glo-
rious REVOLUTION in 1688.

Whereto is added,

The Happy Accession of our Present Sovereign
King GEORGE, to the Throne of Great
Britain.

By T. ELY. *Clergy-man*

Publisch'd at the Request of many that heard it.

THE SECOND EDITION.

LONDON:

Printed by B. MILLS, for J. Baker at
Mercers-Chappel in Cheapside, 1714.

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November 14

In Commemoration of

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the Cruelty of the late Glo-
rious Revolution in 1688.

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to the Throne of Great

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P S A L M CXXI. 4.

Behold, He that keepeth Israel, shall neither slumber nor sleep.

Notwithstanding all the powerful Adversaries the People of God have met with in their Militant State, yet the Care of their Almighty Protector has always been sufficient to preserve 'em in so wonderful and glorious a Manner, as that the most malicious Designs and deliberate Contrivances have been soonest discover'd, and blasted.

Sion has often been distressed, Extremities of Affliction and seeming Ruins, have Times without Number threaten'd her. *Many a time have they afflicted me from my Youth* may Israel now say, *yet they have not prevail'd ; The Plowers plowed upon my Back, and made long their Furrows ; yet the righteous Lord hath cut asunder the Cords of the wicked * .* Whenever her Downfal has been plotted and contriv'd, God has as miraculously appear'd in her Defence, and as remarkably blasted their Devices by his Wisdom and Power, as ever they glory'd in, or hop'd for Success ; for the great *Jehovah*, who is the Keeper of Israel, neither slumbers nor sleeps ; but is continually ready, while He cloaths his Enemies with Shame and Confusion of Face, to preserve and deliver his Church and People. Indeed, the State of the Church in this World is un-

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certain,

* Psalm cxxix. 1, to 4.

certain, subject to those Vicissitudes and Alterations, which wait on all Things that are of mutable and inconstant Nature: Now she seems to be in a very fair and flourishing Condition and presently, nothing but Troubles and Disorders over-spread and surround her; inasmuch *That the Ways of Sion mourn, and her Gates are desolate.*

But to remove all melancholy and sorrowful Thoughts from our Reflection on this Day's intended Cruelty, safely to put our firm Trust and steady Confidence in the Protection of God and that our Cogitations and Affections may be rais'd, and exercis'd in Contemplating on his Divine Power, Watchfulness, Care, and Preservation, is the Reason of making Choice of this Text for the Theme of my ensuing Discourse.

The Title, or Inscription this Psalm bears is *A Song of Degrees*, and this, the foregoing, together with Thirteen more following, have prefix'd the very same Appellation:

Whether, from the special Contents and singular Excellency illustrated in the several Verses thereof:

Or the Elevation, or Raising up the Voice by Degrees:

Or from their being sung upon the Stairs, or Steps, as the Priests ascended into the House of the Lord.

Or by the Priests going up usually into the Temple; I find Expositors are not fully agreed.

However, it's probable (as some are of Opinion) That these Psalms were repeated, and sung by the Jews in their Return from Babylon into their own Country; because some speak expressly of their Return from Captivity; and others, of God's wonderful Deliverance of his People

ple from great Distresses, Dangers, and Afflictions; but be the Occasion as it will, it's certainly an excellent Illustration of the Safety of *Israel*, who are from hence encourag'd to put their Trust in that Almighty Protector, who is able and ready to afford his Defence, *and will not suffer their Feet to be moved.*

Behold, He that keepeth Israel, shall neither slumber, nor sleep.

In speaking to these Words, I shall endeavour,

- I. To explain and illustrate them.
- II. Shew you how applicable they are to the present Purpose.
- III. Make some practical Inferences from the whole, and so conclude.

I. I am to explain and illustrate them: And so doing I shall observe the Order the Text lies in.

(1.) *He that keepeth Israel*, in the second Verse of this Psalm is declared to be the Lord, which made Heaven and Earth; which must be understood the Great and Everlasting God, *Jehovah*; which is the most proper and incommunicable Name of God, *which is, and which was, and which is to come* *. This incommunicable Name of God, as it's taken from his Being, so transcends all other Names by which he is known in the Holy Scriptures: "And the Jews when they meet with it (as a Learned Gentle-

“ Gentleman, who speaking of some of their Customs,
 “ says) choose rather to express it by some
 “ other suitable Word, as *Adonai, Lord* ; it
 “ being too full of Majesty for them upon any
 “ Occasion to take into their Lips, and only
 “ used by the High Priest, when he entred in-
 “ to the *Sanctum Sanctorum* with his holy Vest-
 “ ments (as we read in the *Talmud*) in the
 “ sacred Action of Blessing the People, who
 “ only might pronounce it ; Otherwise adored
 “ with Silence”. He is an invisible Essence,
 a most pure, simple, immutable, eternal Being,
 existing in and of himself, in all Things, above
 all Things, every where the same, known to be
 so by his Attributes and Perfections incommu-
 nicable as well as communicable ; by the for-
 mer his Omnipotency, Omniscience, Omnipre-
 sence, Immutability, Simplicity and Eternity ;
 by the latter his Justice, Holiness, Faithfulness,
 Mercifulness, Patience, Long-suffering, Righte-
 ousness, Truth and Love : Having shewn who
 the Person is, that keepeth *Israel*, I come,

(2dly.) To speak to his watchful Providence,
 or Protection, which is the Office he undertakes
 or performs ; viz. *He keepeth*. That Almighty
 Being who created all Things out of a confused
Chaos, and placed them in that admirable Or-
 der they now appear, by the same Wisdom and
 Power upholds, preserves, and disposes all
 Things in so curious a manner, that nothing
 can stir, or happen in the World without his
 special Providence : And therefore *Verse third*
He that keepeth thee will not slumber ; from whence
 he is said in the Text to be the *Keeper of Is-*
rael. To keep, is to look to, preserve, protect,
 save, and defend from being expos'd to En-
 mies, Sufferings, and Afflictions, Violence and

Injury

Injury, Hurt and Destruction, in any manner of wise: It's an Expression borrow'd from those Creatures, who to preserve their Young, keep and protect them under their Wings from all manner of Hurt and Danger: And *verse 7, 8.* The Lord is said to be the Preserver of *Israel*, both Body and Soul from all Hurt and Danger: *The Lord shall preserve thee from all Evil, he shall preserve thy Soul. The Lord shall preserve thy going out, and thy coming in, from this Time forth, and even for evermore.*

Indeed, the Preservation of all Things belongs to God, who keeps them in the Being and Nature which he at first gave them: The Prophet says of God, *Thou, even thou, art Lord alone, thou hast made Heaven, the Heaven of Heavens, with all their Host, the Earth and all Things that are therein, the Seas and all that is in them, and thou preservest them all **. He upholds all Things by the Word of his Power. He preserveth Man and Beast. He causeth Grass to grow for the Cattel, and Herb for the service of Man, that he may bring food out of the Earth. He feeds the young Ravens when they cry, he cloaths the Lillies of the Field, and not a Sparrow falls to the Ground without him: And in him we live, move, and have our being.

But more especially for the Safety of his People, he keepeth them not only immediately by himself, but mediately by his Angels; For he has made his Angels Spirits, and his Ministers a *Flame of Fire †*, given them particular Direction, That no Weapon nor Design, levell'd or form'd against *Israel* shall prosper: The best laid Projects and most subtle Inventions against them, God by his
Wisdom

* *Nehem. ix. 6.* † *Heb. i. 7.*

Wisdom and Power soonest and easiest discovers to the publick View, tho' never so secretly managed. When crafty and potent Enemies have surrounded us on all Sides, *like as an Host that is encamped round about*, our Heaven over-cast, Clouds and thick Darkness resting upon us, and nothing but a Sea of Miseries and Dangers breaking in; the Lord in the Multitude of his tender Mercies hath seasonably appear'd for us, and broke the Snare that we might escape.

It wou'd be endless to recount the wonderful Works of God, in the Preservation of his People from those that Travail with Iniquity and conceive Mischief; framing it by a Law, gathering themselves together with Lies in their Right Hand to destroy the Innocent: That they may bring forth falshood and be deceived, that their Iniquities may fall upon their Heads, and their violent Dealings come down upon their own Pates: And that all the Ends of the Earth may know, that the Salvation of the Righteous is of the Lord: And He it is that keepeth Israel.

(3.) Which is the third Thing to be consider'd, as the Object of his Care.

In the Text it's said, *He that keepeth Israel*, which is exprest in general Terms; but in the Verse, next following it's mention'd more particularly, *The Lord is thy Keeper: The Lord is thy Shade upon thy Right Hand: The Sun shall not smite thee by Day, nor the Moon by Night.*

I find *Israel* to be mention'd after divers Manners in the sacred Scriptures, and variously to be taken: Sometimes according to the *Flesh*, as *unbelieving Jews*; sometimes according to the Spirit, as *believing Gentiles*; and sometimes pursuant to both, *Flesh and Spirit*, as the believing Posterity of *Jacob*; to whom first the Name of

Israel

Israel, was given for Wrestling and Prevailing with God in Prayer; who was of the Holy Line, and all his Children of the Church, and Children of the Promise: From whence I suppose it is, that *Israel* is many Times mentioned for the whole Elect People of God: And says the great Apostle, who himself was of the Stock of *Israel*, *All Israel shall be saved*; tho' all are not *Israel*, that are of *Israel*.

But here *Israel* is to be understood for the Church, and Common-wealth of the *Jews*; and consequently for all true Churches, commending themselves to the Protection of the Almighty. I shall be somewhat more particular here, in considering some of the Favours and Benefits, God was pleas'd to bestow upon *Israel*, in his continual Preservation of them: They were his peculiar Favourites, who received from his Hands the most signal Mercies and Deliverances that ever any Nation did: When they were cruelly Oppress'd, grievously Afflicted and Distressed, and often reduced to very great Straits and Miseries, God wonderfully relieved them, in giving them Bread from Heaven Angels food, and causing *Moses* to smite the Rocks, that the Waters might follow them as a mighty Stream: And then delivered them out of the Hands of all them that hated them; wrought Wonders for 'em in *Egypt*, and did fearful Things in the *Red-Sea*, dividing the Waters, so that they walk'd upon dry Land, while the *Egyptians* were drown'd; brought them out of Bondage, eased their Shoulders from their Burdens, and loosed their Hands from making the Pots, subdued all their Enemies the *Philistines*, and the *Moabites*, and *Hadarezer* King of *Zobah*, and the *Syrians*, and the bloody *Edomites*, and the *Amorites*, and

B. gave

gave them Rest on every side. *Solomon* brought them Peace all his Days, and made Silver and Gold at *Hierusalem* as plenteous as Stones, and bait'ed them a magnificent Temple for the Service of God: *Israel* was the happy Object of his choice, out of all the Nations of the Earth, whom he shew'd so many Interpositions of his kind Providence in their Protection and Deliverance.

And may I add, That it's for the sake of the Church and People of God, that he supports Kingdoms and Nations, States and Societies of Men, and keeps, and preserves the Honour and Dignity, the Peace and Welfare of their Laws and Civil Liberties from the Opposition, Violence and Confusion, that Interested Men, who are not of generous and publick Spirit, would bring a well regulated State of Things into.

It's the special Regard, and *everlasting Kindness* God has to the Righteous, that makes him permit the Wicked to enjoy so many Favours as they do; *He sends the Rain upon the Just and Unjust, and suffers both Wheat and Tares to grow together 'till Harvest*; and tho' the World may scorn and condemn the People of God; and in an imperious Manner speak grievous Things proudly and contemptuously against them, and their most Holy Faith; yet to such it is, they are partly indebted for their Being and Continuance, else wou'd soon be covered with Darkness, and the Shadow of Death get hold on them, and overcome them: And were it not for the sake of the *Israel of God*, that these Days are shortned, Fire and Brimstone, Destruction and utter Desolation wou'd have seiz'd them long ago. It was the Love God had to *Noah* and his Family, that caused him to extend so

much

much Care for the Preservation of the Ark, in her fluctuating Motion upon the Mighty Waters 'till they abated, and then conducted 'em safe upon dry Land; which is an excellent Resemblance of the keeping the Church from the enrag'd Malice of the Wicked. It's the perfect and upright walking of the People of *Israel*, and their ardent Prayers, that pleads with the Almighty to with-hold his Judgments from a Nation or People; and notwithstanding, how stupid and insensible of their own Safety do we find abundance of Persons; in being desirous to cut off the very *Branch* on which they stand: But it's not for their sakes, be it known unto them; but, because the Number of Christ's Church is not yet accomplish'd, that they are out of their Place appointed.

Why is it, that God showers down Rain from Heaven and fruitful Seasons, and turns a barren Wilderness into a fruitful Land; That causes the Floors to be full of Wheat, and the Vats to over-flow with Wine and Oyl; That the Living Creatures, Beasts and all Cattle, creeping Things and flying Fowl; That the Mountains and Hills, fruitful Trees and all Cedars, pleasing Winds, rising Springs and refreshing Streams; That the Luminaries dart forth their enlivening Beams, and are (by their Regular Motions) for Signs and Seasons, for Days and Years; That Seed-time and Harvest, Cold and Heat, Summer and Winter, and Night and Day are not ceased? I say, *Why is it*, that all these Things are continued and preserved, governed, influenc'd, and directed in so excellent a Manner; but for the sake of the *Israel of God*? To whom alone, also pertains the Adoption, and the Glory, and the Covenants, and the giving of the

*Law, and the Service of God, and the Promises * ?*

But no sooner shall the Gospel of Christ have compleated its Design: Then, all the Works of Nature shall cease and be utterly dissolv'd: This World, and all Things therein will give Place to a better and brighter; wherein nothing but *Righteousness, Joy, and Peace*, shall dwell for ever: And tho' Heaven and Earth (these lower Orbs) pass away, this *Word of God* shall abide for ever. *He that keepeth Israel in this Militant State, shall preserve her thro' all Distresses, to a Triumphant and more glorious One.*

(4.) The Last Thing to be considered of this Keeper of Israel, is, *He shall neither slumber nor sleep.*

Slumber, is that which leads into *Sleep*, and gradually inclines, and Lulls the Senses into a heavy Frame, 'till they are asleep and at rest: And *Sleep* is that which binds the Senses, and confines them from being active, quietly to repose, and the Passages thereof being stopp'd, and the Fancy over-cast, we sleep soundly: It's a Phrase used in Scripture in the Parable of the Virgins, *They slumbered and slept*; and the Disciples being heavy and found Sleeping, are admonish'd to be Watchful: But this is only what such poor Creatures, as we are Subject to: *Behold he that keepeth Israel, neither slumbers by Day, nor sleeps by Night*; never suffers his Eyelids to *slumber*; much less to *sleep*; but the watchful Eye of his Providence and Protection, is always wakefully imployed in the behalf of his

* Rom. ix. 4.

his People: The Eyes of his glorious Majesty run to and fro throughout the Earth, *That he may shew himself strong on the behalf of those, whose Hearts are upright before him; for he is good unto Israel, unto such as are of a clean Heart **. He takes notice of every Thing and preserves them; nothing escapes his View: The least as well as the greatest, every Thing in particular, and all Things in general, are *plain and naked before him*: As the Prophet observes, *He is a God at Hand, and not a God afar off; none can hide himself in secret Places that he cannot see him; for he filleth Heaven and Earth †*.

God knows all Persons and Things, and sees them all, even that which is most Secret, at one clear, certain, and unerring View; and therefore *neither slumbers nor sleeps*; says the Psalmist, *O God thou hast searched us and known us, thou knowest our down-sitting and up-rising, and understandeth our Thoughts afar off; thou compassest our Path and our lying down, and art acquainted with all our Ways ||*.

There is nothing can escape his exact Notice, who knows how to supply our wants, to satisfy our Desires, and prevent our greatest Fears and Dangers: He can turn the Wisdom of the World into foolishness, and bring to nought the deepest laid Projects; there is no Wisdom, nor Understanding, nor Council against him, who confounds those Schemes, and brings to nought those Stratagems and Devices, that are form'd against his Church and People; *Their Enemies may take Counsel, but it shall come to nought; and tho' they speak the Word, it shall not stand; for God* is

* 2 Chron. xvi. 9. † Jer. xxiii. 23, 24. || Psal. cxxxix. 2, 3.

is with us *. Behold, he breaketh down, and it cannot be built again: With Him is Strength and Wisdom: He poureth Contempt upon Princes; and weakneth the Strength of the Mighty: He discovers deep Things out of Darkness, and bringeth out to light the Shadow of Death †.

This is the Keeper of *Israel*, which we are in the Beginning of the Text bid to *Behold*; and whom we may *Behold* as a God whose Power is invincible, whose Mercies are incomprehensible, whose Wisdom is always with his People to direct them, and whose Power, Strength and Goodness to preserve, protect, support, maintain, encourage, and reward them; *While their Enemies shall be as the Grass upon the House-Tops, which withereth before it groweth up* ||.

II. I proceed to shew you how Applicable the Preservation and Protection of God are, to the particular Blessings and Deliverances we commemorate this Day.

The First was confer'd on our Fore-fathers, in that remarkable Deliverance from the *Gun-Powder* Plot in the Year 1605. at which Time the Nation enjoy'd Abundance of *Peace* and *Liberty*, and outwardly there appear'd none to make them afraid. King *James I.* then filling the Throne, and in the third Year of his Reign, summon'd a Parliament to assemble at their accustomed Place as on this Day; but against that Time this Devilish Design was hatch'd and contriv'd; and every Thing prepared, and made ready for Execution: One *Piercy*, a Papist, having hir'd a Cellar under the House of *Lords*; he

* Isa. viii. 10. † Job xii. 14, to 23. || Psal. cxxix. 6.

he with the rest of his Accomplices, had at several Times fill'd the Place (so well every way contriv'd for that purpose) with a vast Quantity of *Gun-Powder*, and many other combustible Things, and so dexterously manag'd it, as wou'd had effected the most traiterous, and bloody Design, which was upon the Appearance of His Majesty the King, and his Royal Family, the Nobility, the Chief of the Reverend the Clergy, and Gentry, and the rest of the Glory, and Flower of the Kingdom; besides the many Thousands of Spectators, and Inhabitants of that Place, who usually croud together, to have set this great Preparation on Fire, and so mark'd out one Common Grave for them all; That those who were Enemies to the *Romish* Religion, might be destroy'd from the Face of the Earth, and that they might have a better Opportunity to establish their own vile Principles, and thereby for ever support the Interest of their Erroneous Church.

O most Dreadful and Unheard-of Conspiracy!

Never was any Contrivance on this Side Hell carry'd on with so much Secrecy: In a word, Their Craft and Policy was so great, that had not the *Lord, who made Heaven and Earth, He that keepeth Israel, who neither slumbers, nor sleeps,* discover'd, and brought it to Light, it must have succeeded! And what a Train of Miseries wou'd have ensu'd is unutterable! But blessed be the God of *Israel*, who thus redeemed his People.

The Second Deliverance, wherein the Preservation and Protection of God so wonderfully

fully appear'd is, *The Happy Revolution*; which without the Interposition of Divine Providence, cou'd never have been brought to pass in so short a Time, and after so amazing a Manner, *That it's marvellous in our Eyes*; and every One has abundant Reason to cry out, *Surely it's none other than the Work of the Lord*. These Things do plainly demonstrate the Concurrence and powerful Operation of Him, *Who is Wise in Counsel, and Mighty in Working*; *Who changes the Times and Seasons, who removeth Kings, and setteth up Kings*; *who giveth Wisdom to the wise, and Knowledge to them that know Understanding* *.

To behold the Pillars of Government moved and shaken out of their proper Foundation; the Legal, Civil, and Ecclesiastical Rights and Priviledges taken from a free People, and nothing but Popery and Arbitrary Power placed in their Room; Idolatrous Worship publicly erected, and countenanced by Authority, the Reformed Religion decry'd, and discouraged; Wicked and Ungodly Persons prefer'd, and the Sober and Vertuous made as the Filth of the Earth; the vilest Names were thought Appellations too favourable. Every Thing that was dear and valuable to a true Protestant, was launching into the greatest Dangers, and bloody Violence, and *Romish Tyranny*; on the Wings of Fame were Riding triumphantly; I say, *To have these* dismal Prospects in View, must be very terrible indeed. And these were the dreadful Calamities of that Time, nothing but Fear and Surprize was seen in the Face of every considerate Person, that wish'd well to his Native

* Dan. ii. 20, 21.

Native Country; but when the blessed Day began to dawn, and the Glory thereof over-spread this be-nighted Land, then those Clouds of Sorrow that before sat on ev'ry Brow, were soon dissipated, and their Mourning turned into Joy.

And from hence it is, we derive ev'ry valuable Blessing and Priviledge we at present enjoy, free from the base Corruptions and Superstitious Errors of the *Papists*; which Happy Turn was wonderfully effected next under God, by that Glorious Deliverer, *WILLIAM* the Third of Ever-blessed Memory, who was encourag'd with Resolution to venture his Person, and hazard his Fortune to rescue the *Protestant* Interest; who was succeeded in his Heroick Actions beyond all our Hopes, to his Glory, but our Happiness, until he became *OUR KING and GOVERNOUR*; * who quickly restored us from the Oppressions we then groan'd under, *Restored our Judges as at the first, and our Counsellors as at the Beginning; made our Officers Peace, and our Exa'tors Righteousness.*

And when he had made us happier than we cou'd desire, or deserve, to shew his Last Love to *Great-Britain*, what Care did he take, to secure the *Protestant* Succession in that Family, which (upon the Demise of Her Late Majesty Queen *A N N*) now adorns the Throne, *The merciful Return of many ardent Prayers: Which brings me to a Third Deliverance, which ought*

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* *Vide* The Forms of Prayer used by the Church on this intended Massacre, and also for the Happy Arrival of His Late Majesty, for the Deliverance of the Church and Nation.

no more to be forgotten than the *Revolution*, as being a Consequence of it ; namely,

The *Happy Accession* of our Present Sovereign King *GEORGE*, to the Throne of Great-Britain.

And if we do but reflect a little back, we may present to our Minds many dark Providences that seem'd to attend us ; the unhappy Divisions that were among us, and so much Envy and Strife every where, and continually stir'd up by Parties of all Orders and Degrees against each other, threaten'd us with *Confusion*, and every evil Work : Infomuch, that had the same Endeavours been us'd after the Death of our Late Gracious QUEEN, for the Introducing the *Pretender*, as was by his Friends (and Her and the Nation's Enemies) during Her Life ; and as open and publicly maintain'd his Right, by Lifting Soldiers to defend it ; the Accession of His Present Majesty might not in all Probability, have been so peaceable, without Opposition and Necessary Resistance (as blessed be God) it has been, and at present is ; and then we shou'd have been as miserable, as now (we have good Reason to hope) we shall be happy, in being deliver'd from *French Tyranny*, and the Principles of *Romish Superstition*, which are so dreadful in our Ears ; and which wou'd have brought us into the worst of Slaveries, such as we must have passively submitted to, as *Wholsom Severities*, without any Hopes of Release : But this is not our unhappy Case yet, all such Apprehensions are now far enough from our Minds ; We have a KING placed over us, under Whom we may depend upon the Quiet
and

and Peaceable Enjoyment of all that's reasonable for us to desire as Men, and hope for as Christians, without any Interruption, and may confidently expect these Blessings shall be Lasting; having also a *Prince*, and he blessed with a Numerous and Hopeful Issue by a Protestant *Princess* of the brightest Character; and may She live to see Her Childrens Children, and Peace upon *Israel* *.

Thus *He that keepeth Israel, shall neither slumber nor sleep.* All that now remains is,

III. And Lastly, To make some practical Inferences from the whole, and so Conclude.

And *First*, Has *He* who is the *Keeper of Israel*, by His wise Providence and kind Protection so wonderfully preserved this *Nation*, as has been already hinted; then His wonderful Deliverances ought to be had in *Perpetual Remembrance*. This is a Day never to be forgotten, How God discover'd this Horrible Plot; when we by *Romish Treachery* were mark'd out as *sheep for the Slaughter*; How He blasted all their Hopes, and confounded their Devices! While we esteem ourselves happy in this Blessing, so long let this Day stand to the Honour of God, and an indelible Mark of Infamy on the abominable Tenets of such blood-thirsty Traitors.

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* But those who wou'd have a better, and more exact account of the *Happy Revolution*, the Late Glorious Deliverer, the Danger that seem'd to threaten us, the Peaceable Proclamation of our King, and his safe Arrival in His Kingdoms; I wou'd refer 'em to that Excellent Sermon preach'd at the *Coronation*, by the Right Reverend the Bishop of *Oxford*.

Let our Ingratitude never provoke God, in forgetting any of these Favours he has shew'd to us, and conferr'd upon either our Fore-fathers or us; *but let us tell them our Children, and shew the Generation to come the Praises of the Lord, and his Strength, and his wonderful Works that he hath done* *.

Our Government was then near its Ruin, but the careful Providence of God was Watching, while the Vigilant Statesmen were lull'd in Security: He saw our Dangers, and brought them to Light, when too many neither beheld nor fear'd any.

2dly. Let these Considerations lay us under the strongest Obligations of Thankfulness to our Almighty Protector and Gracious Benefactor. *Rejoice in the Lord O ye Righteous, Praise ye the Lord, for it's good to sing Praises to our God, it's pleasant and Praise is comely for the Upright* †. Acknowledge the adorable Perfections, and transcendent Attributes of the Lord, confess with all Reverence, *That he is the Lord of Hosts the mighty God, that brought Israel out of the Land of Egypt, out of the House of Bondage* ||. Let us give Thanks unto the Lord, for he is good, his Mercy is Everlasting, and his Truth endureth from Generation to Generation a. And let the redeemed of the Lord say so, whom he hath redeemed from the Hand of the Enemy b.

3. Let us always put our Trust and Confidence in the Protection of him, that keepeth Israel.

* Psalm lxxviii. 4. † Psalm xxxiii. 1. || Exo. xl. a Psalm c. ult. b cvii. 7.

Let us remember that it's not for our sakes always, that God is pleas'd to do these Things whereof we now rejoyce; but for his Holy Name-sake, that he delivers his Church and People from the Dangers and Miseries they are exposed to: The Saints are certainly in a happy Condition far beyond all others, that fall not into these Troubles; because God by his Wisdom and Power governs the World, and by his Providence disposes all Things to gracious Ends, and those who have an Interest in his Love and Favour, must from such Considerations have abundance of Consolation administred to them: God will no more leave nor forsake those that Love him, than he can with any Approbation, protect those that are his profess'd Enemies.

Since therefore his Loving-kindness is so Excellent, let us be encouraged to put our Trust under the *Shadow of his Wings* *.

4. Whenever God is pleas'd to preserve his Church and People from their grievous Oppressions, and the Rage and Fury of their malicious Enemies that compass them about; we must be sure never to ascribe it to any Sagacity or Foresight of ours, but to the Wisdom and Power of God alone. *If it had not been the Lord, who was on our side, both then and now may Israel say, the proud Waters had gone over our Souls.* Enemies are so very Crafty and Strong, and the Flock of Christ so Weak, that unless its Protection be in the Shepherd's Care, it wou'd be soon devoured. So *Jehoshaphat* cries out, *We know not what to do* †, and *Asa* speaks as if he had no Power, when he had almost Six Hundred Thousand

* Psalm xxxvi. 7. † 2 Chron. xx. 12.

land fighting Men. It was not *their own Sword or Arm, but thy Right Hand and thy Arm, and the Light of thy Countenance that brought Salvation.* Jerusalem may have Palaces, but God is known to be a Refuge in them *. When we are, therefore, in any Danger, it's not our own Strength that will do us any Service; but God's that must secure us: In vain therefore is Salvation hoped for from the Hills, and from the Multitude of the Mountains; but truly, in the Lord our God is the Salvation of Israel †.

To Conclude.

Let not those that fear the Lord be discouraged at any intervening Occurrences that seem Cross; but lift up their Heads, and the Hands that hang down, and rejoice and be exceeding glad; for he that made and fashion'd them, has the over-ruling of all Persons and Things: But let Israel, even when the Sea is before them, and the Egyptians behind them, and so nothing in view but imminent Destruction, instead of the promised Deliverance and Salvation; Let, Israel, I say, even in that Posture, Stand still, and see the Salvation of God: Behold, he that keepeth Israel, shall neither slumber nor sleep.

The Lord shall preserve thy going out, and thy coming in, from this Time forth, and even for evermore.

* Psalm xlviii. 3. † Jer. iii. 23.

FINIS.



Oh great Man he did turn about
To find the Truth, or Interest out
Sometimes was this way sometimes that
That few could tell what he aim'd at
So to & fro he wheel'd round
Till in a Surplice he was found
Two Hundred pounds a Year will do
To turn a Coat and Waistcoat, too.

A Thanksgiving - Sermon preach'd Novem-
ber 5. 1711. The Second Edition with
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A Funeral Sermon occasion'd by the Death
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